The Bombay Guardian.

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WEEKLY REVIEW.

—With this issue of the *Bombay Guardian* commence the new rates both of postage and subscription.

—The accounts by the English Mail, confirmed by the telegraph, of the extensive strikes in England, are rather alarming. There is a political element in the matter which is likely to become more and more patent, if the rupture between employers and employed should be prolonged.

—It is related that Chief Justice Norman, in his dying hour, asked that the Lord's Prayer might be offered up, and himself repeated twice the petition, 'Forgive us our trespasses, as we forgive them that trespass against us.' The dying man was doubtless thinking of his assassin, and while repeating the petition, was probing himself to see if he could extend to the wretched man the forgiveness which he himself needed from God. The Lord's Prayer is for believers, who know God as their heavenly Father, earnestly desire the coming of his kingdom and the conversion of all mankind, and for themselves daily bread, forgiveness and deliverance from evil. The Chief Justice, so cruelly and basely done to death by the hand of an unknown miscreant, was enabled by the grace of God to extend to the murderer the same forgiveness which he himself looked to receive from his heavenly Father through Christ the Redeemer, showing himself kindred in spirit with Jesus, who, on the cross, offered prayer for his murderers. Contrast with this state of mind, that of the assassin. He too was a religious man; but his religion had taught him that he would please God and win for himself a divine reward by treacherously stabbing an English judge, a Christian, held in universal honour for his uprightness. The two religions present themselves in striking contrast in this murder-scene, and it is not difficult to see which is of man and which is of God.

—The *Times of India* devotes a column and a half to a review of the services of Mr. R. H. Showell, just retiring, after having served the State with singular devotedness during more than a third of a century. What is specially noteworthy in his career is that Mr. Showell owes every thing to his own energy, indefatigable industry, and correct principles, having risen from the humblest to the highest grades of the Uncovenanted Service, without any of the aids that count for so much in India. About a dozen years ago when he was President of the Municipal Commission, his name frequently appeared in our columns, as we felt it our duty to notice some unworthy and preposterous attacks made upon him by a contemporary. In many respects Mr. Showell is the sort of man we want in our Legislature. It is his purpose, we believe, to proceed to Tasmania.

—The *Anglo-Catholic*, a monthly Journal of Ecclesiastical News, has just made its appearance. It is just half the size of the *Bombay Guardian* and costs two rupees a copy (or 3 rupees a quarter, in advance). It is to appear monthly. It does not seem to differ in tone and spirit from the ritualistic papers that have previously appeared in Bombay. It points out a grievous failure of duty on the part of the Bishop of Calcutta, who on one occasion, after administering the Lord's Supper, was actually leaving the church without having performed his ablutions, and "would have done so if the 'Epistoler' had not called his attention to the, to say the least, irreverent omission!" This is appalling.

—Another English soldier has been executed this week, for murder. He had shot two of his comrades as they were lying on their cots in barracks. He was not at enmity with them, and the only motive he assigned was that he had overheard them speaking of him in a taunting manner. These military murders seem to be very frequent of late. The general cause is doubtless to be sought in the tendencies of barrack-life. Many hours of the day pass in idleness; the men are thrown into the greatest intimacy; a hundred eyes are always on every man; it is a little world of itself; and the tendency of the whole is to generate that morbid state of mind which greatly exaggerates the importance of everything said and done and looked. Every impression is intensified and prolonged by the absence of more important or novel matters of observation. Idleness and the canteen and sameness of society, these prepare the individual in many cases to become the prey of any gust of passion, so that he shall take the life of his comrade for a trifle light as air.

We have the melancholy intelligence by telegram of the death, at Rothsay, Scotland, of Mrs. Angus, the wife of the Rev. Robert Angus, Free Church Mission, Poona. The event occurred on Tuesday 26th September. Mrs. Angus came to India with her husband in October 1865 and continued devotedly labouring by his side till February last, when the illness of her child induced her to go home, with the expectation of being able to return about the end of the year. We now record a very different disposal of her lot, and mourn with her bereaved husband. Brief as was her stay among us she had endeared herself to all who knew her. Of an exceedingly cheerful and happy disposition, she was yet singularly true and faithful to her sense of duty, and was thus enabled to witness to all that the service of Christ is one of joy and freedom. Skilful as a teacher, she attended specially to that description of work; and the young people of the Camp of Poona, whether Native or European, have to mourn the loss of one who not only laboured but was wise to win them to the Saviour. Most ready was her sympathy, too, in cases of sickness or trouble; and all to whom her influence in any way extended acknowledge how affectionate and winning her manner was. We mourn the early departure of one so beloved, so useful; and yet as our tears fall, we feel that a life like hers,—"the rose's brief bright life of joy"—so fragrant and beautiful, accomplishes far more than many a longer one. In our Mission circle her memory will long be cherished; and we trust her sudden removal may perfect the impression for good already made by her life of faith and labours of love.

With him who receives these heavy tidings while anticipating and preparing for the return of one so dear to him, his brethren and fellow-labourers will, we are sure, very deeply sympathise.—[*Communicated.*]

A friend at home has sent us the following notice of a worthy Indian Officer who lately passed away, Colonel Michael Dawes, and we have much pleasure in giving it a place in our columns.

In Memoriam.

We have to record the death of another of those distinguished men who were identified with the final establishment of our Eastern Empire. Colonel Michael Dawes, C.S.I., of the Royal Artillery, who died on the 30th June, formed a connecting link between those times when a pious officer was in India a by-word, and the present day, when there prevails a measure of respect for godliness. He was a follower of the Lord Jesus from the time he landed in India, some 40 years ago, in the service of the late East India Company, and might, like Obadiah, have said, "I thy servant fear the Lord from my youth." From the very first he cast in his lot with those who confessed Christ before men, nor was it only at Calcutta where religion had secured a measure of respectability under the shadow of a godly Governor General and eminent minister of religion, but when soon after posted to a Company of Artillery in the field, he still continued to bear the cross throughout a long eventful career, the same marked character, and close friend of all such as feared God.

In connection with one like minded—the late Colonel William Lamb, who, like himself, was prematurely worn out in faithful services to his God and country—we hear of his tract distribution and preaching to the natives at the remote frontier station of Nusseerabad so early as 1835-6, ere a Missionary had crossed the Jumna or even the voice of Colonel Wheler had been lifted up amidst the darkness universal.

From Delhi, the then capital of Mohammedanism in India, and throughout Afghanistan with all its thrilling history, in which to the last Dawes sustained an honourable position, the banner of the cross in his hands was ever borne to the front, and partly through his agency had secured respect even at the Court of Cabul.

It is somewhat remarkable that at Delhi—where in 1836-37 he had undergone opprobrium as a humble subaltern for his confession of Christ—in those days when Mohammedanism was still in ascendancy both at a profligate court and amongst equally irreligious Europeans—Dawes closed his military career by presiding at the tribunal where the wretched Emperor and his family were condemned to perpetual exile.

"The Lord maketh poor and maketh rich, he bringeth low and lifteth up * * * *. He will

keep the feet of his saints, and the wicked shall be silent in darkness, for by strength shall no man prevail." * * * After taking no mean place of military honour he emerged from the terrible ordeal of the Cabul campaign *sans peur et sans reproche*. Not only was he one of the little flock who had raised the first testimony for Christ in Afghanistan, but also of the "Illustrious Garrison," which having turned the battle in the gate furnished a *point d'appui* for restoring our Military prestige through India, and was afterwards prominent in most of those great events which from the year 1841 to 1857-8 constituted such a marked era in our Indian history.

At the bloody struggle of Chillianwallah we find him at the head of his Battery of Artillery receiving the public thanks of the General for having contributed to save that portion of the Army to which he was attached, when it was unexpectedly surrounded by the enemy in the jungle, by the skill and self-posesssion he manifested.

Without the possession of remarkable talents or unusual personal endowments it was—like his friend Havelock with whom he shared in many a peril and achievement—*by his stedfast adherence to principle and conscientious fulfilment of his duty, that he was carried so successfully throughout his career.*

A simple incident of his Afghan Campaign illustrates his general disposition with the practical turn of his mind. His Afghan camel-driver having deserted with his beasts soon after the Army had entered the Passes—one of the greatest calamities that can befal an officer on service—Dawes, by his promptness and energy, recovered the animals and had the camel-driver severely flogged. The man became ever after his most faithful attendant, and conveyed him safe back with the same camels into our own territories at the termination of the war.

By his successful mastery of the vernacular languages he was able to enter into sympathy with the native soldiery, amongst whom, as a subaltern of the well known "Abbott's Battery" he had commenced his career and won his spurs. When selected at a later period for the more coveted post of commanding in succession a European Battery and Troop of Horse Artillery, his acknowledged Military skill, and laborious devotion to the interests of his men still commanded respect and confidence among them also.

An instance of this is related by a Christian friend who was under his command, and one of a Bible Class maintained by Colonel Dawes in 1855-56 for the benefit of the European Soldiers in the Station of Sealkote. There was a man notorious for being the wildest fellow and greatest drunkard in Dawes' Troop, who had committed some act so audacious that the *result*, had he been tried, would have inevitably been flogging or transportation. Dawes told him that he had no option but to bring him before a Court Martial, or else to let him off altogether at considerable risk to himself for passing over such a crime, but that if he would promise to keep sober for 12 months he would give him the chance. The man gladly promised, faithfully kept it, and soon after got promotion. He became Staff Serjeant of Dawes' Troop throughout the Mutiny, and was eventually appointed Serjeant Major of the Brigade. He has since been pensioned after continuing to the end a sober, upright man, and universally respected. Truly in converting this sinner from the error of his ways he saved a soul from death and covered a multitude of sins, and we rejoice to know that there is an increasing number of those who, like Colonel Dawes, are thus seeking to save men's souls and roll away the reproach of ungodliness from our army.

With his breast covered with military honours beyond most, Colonel Dawes retired from the service in 1858-59, after the close of the mutiny campaign. Although now enjoying what had ever been to him most congenial—the retirement of domestic life—he did not spend it in ease and idleness. During 7 years he occupied the important office of Secretary to the Church Missionary Society, until health failing he was compelled by medical advice to resign the post.

Retaining to the last the same meek and humble spirit of a follower of the Lamb, shunning the notoriety his character and antecedents might well have attracted, he yet preserved the same moral courage and fidelity that had marked his Military career, manifesting a decision of action in defence of the gospel, which many at the present juncture would do well to imitate.

There was something very striking in the manner of his death; like that of the sainted Heber it occurred in a bath which had been recommended by his medical man. He fainted while in it, and was dead within an hour, without having ever spoken.

"'Tis providence alone secures
In every change, both mine and yours;
Safety consists not in escape
From dangers of a frightful shape;
An earthquake may be bid to spare
The man that's strangled by a hair.
Fate steals along with silent tread
Found ofttimes in what least we dread,
Frowns in the storm with angry brow,
But in the sunshine strikes the blow."

"ASAPH *the Recorder*."

The Roman Catholic world has been divided by the decree of Papal Infallibility into two hemispheres, the Roman Catholic and the Old Catholic; it will be for future navigators to ascertain how extensive the latter may be; but the fact of its existence can be no longer questioned. The Roman Catholic assents to all that has been decreed up to the present moment; the Old Catholics say that the decree of last year was schismatical in its character, foreign to the spirit of true catholicism. Having begun to discover fallibility in the Pope and his councils, they seem to be making rapid progress. Meetings to consider the means of correcting the abuses which have crept into the church have been held in Vienna, Linz, Gratz, and Brunn. Father Alois Anton having been requested to draw up a list of the more needed reforms, drew up a list of 11, which were unanimously accepted at a meeting at Linz, and which included the following:

"Each community to have the right to choose its own priest; priests no longer to be named by the bishops.

"Compulsory celibacy to cease.

"Church services in the language of the province.

"Auricular confessions to cease.

"Pilgrimages, processions, and begging missions must cease.

"The worship of pictures, statues, and images must cease."

A great meeting was to come off in Munich in September, and we shall learn shortly whether this platform has been accepted by the entire party or not. If it has, then indeed is the movement a significant one.

On the subject of 'the higher Christian life,' the *Witness* (of Lucknow) has these good words:

"It is not our purpose to discuss the question from a controversial stand point, but to look at it in its practical phases. It is a question which requires exceedingly delicate handling, which may be easily misunderstood, and which can be better examined in the closet than anywhere else. The use of absolute terms in a relative sense confuses the minds of many, and often we find persons disputing warmly while there is substantial agreement existing between them. We wish to eschew controversy, and hence we do not even propose to state definitely our own precise views, but having called attention to this remarkable development of religious life, urge our readers to search the word, and see what God's will is concerning them. We may rejoice evermore. We may be filled with all the fulness of God. Our whole spirit, and soul, and body, may be preserved blameless. We may walk in the light, as God is in the light, and we may be rooted and grounded in the love of God. We are writing simply the words of Scripture, and we might write column after column of like words. *Whatever may be meant* by such words, should be realized by us. Instead of disputing about the meaning of terms, let us go to God and ask Him to give us the realization of these gracious words. Then we can have no controversy. The Holy Ghost will teach us, and all the height and depth and length and breadth of the promises of God will be realized in each believer's soul.

"India needs 'living epistles' even more than a preached Gospel. Few persons have any idea of the power there is in the life of a holy man. India has seen too few Elijahs and Johns, too few Stephens and Pauls. We are firmly persuaded that God will bless His Church in India just as soon as she is willing to receive the full cup of blessing. He will set before her a great career of victory just as soon as she is ready to go up and possess the land. But how few of us are ready? How few have proved the full power of Christ in our own hearts? How few have broken entirely free from the entanglements of the world? How very few are sanctified wholly to God and His work? How few are able to speak clearly and confidently to the inquirer of the triumphs of grace in our own souls? Let us go up higher. Let us put on the whole armour of God. Let us seek the fulness of the Holy Ghost. Let us emulate Elijah's faith, and Stephen's burning zeal, and assuredly the God of our fathers will bestow upon us the fulness of His great salvation."

We have to acknowledge receipt of the Sharanpur Report for 1870-71, giving an account of the Orphanage and other missionary institutions at that place. The Orphanage has 75 inmates.

"Two young men, former inmates of the Orphanage, and who spent some time in the *Puntoji Training Class*, have recently been appointed as Vernacular Schoolmasters in the Aurungabad Mission. Two others, who came to us years ago, almost in infancy, having completed their course of training in the *Normal Class*, have been employed by the Committee of the C. M. S. as English Teachers. We earnestly hope that these young men, by their Christian conduct and faithful labours, will repay us for the care which has been bestowed upon them.

"The school arrangements, under the able management of Mr. C. Johannes, have continued as satisfactory as in former years. The results of the Government inspection and examination were indeed more successful in this than in any previous year."

The financial report is favourable, thanks to the efforts of kind friends, especially of one gentleman. The Industrial Institution, as such, does not now exist.

"A number of skilled artizans, who have received their training in the Institution, are now carrying on trade on their own account, and any boys of the Orphanage wishing to learn trades, are duly apprenticed to these Christian mechanics."

There are 163 adult members of the Native Church, a favourable report of which is given. School-work is carried on vigourously, chiefly in the vernacular and under Christian teachers. There is one Anglo-Vernacular school with 68 pupils. In the Normal Training Class are 7 candidates for missionary work. 8 evangelists and a colporteur have been employed in evangelistic work, in the Nasik district. The Rev. Mr. Price considers that a church edifice is much needed at Sharanpur.

"It should be mentioned that in Nasik, a city of grand Heathen Temples, there is no Christian Church whatever, and that the one proposed to be built would be for the use of the European portion of the community as well as for the Native Church."

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SATURDAY, OCTOBER 7, 1871.

THE HINDU REFORMER ON CHRISTIANITY. IV.

The *Reformer* says that the perfection of the individual man, the end proposed by Christianity, is the very end which the

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Hindu religion proposes. "The Hindu religion, more especially our philosophic systems, propose this same end, for they profess to raise man to a distinct perception that he is already born in the image of God, and by a long course of abstinence and practice in virtue to give this perception an abiding character." Nothing could well be more dissimilar, more diametrically in opposition, than the two ends here represented as one. Christianity proposes the perfection of the individual man, while it represents him as by nature dead in trespasses and sins, alienated from the life of God, and needing to be born again; Hinduism proposes to raise man to a distinct perception that he is already born in the image of God. In other words Hinduism lends its sanction to the flattering falsehood which man's vain heart is always endeavouring to palm off upon him; allows him to believe that sin has made no formidable breach in his relations to God, it has only hindered his perception of his divine sonship, and made him forget that he is of a divine nature. The *Reformer's* language sounds like an echo of that which Parker and Emerson have employed, rather than like the teachings of philosophical Hinduism, which bids men aim to know that they themselves are God, and has not, if we remember rightly, much to say about sons and daughters of God. However, accepting the statement of the *Reformer*, the contrast between the ends proposed by the two systems is prodigiously great.

Secondly, we remark that if Hinduism is concerned to bring about the perfection of man, it is a very strange thing that it should go and bury this purpose in philosophical systems written in a dead language and utterly inaccessible except to the few who are favoured with leisure and literary tastes; to say nothing about the fact that these several systems are very different from each other and often bitterly adverse to one another. Christianity seeks the perfection of the individual man by coming to the individual man with a message from God couched in language that he can understand. It spreads before him in the Gospel the life of the Lord Jesus Christ, as exhibited in his acts and sufferings, words and ways; through the medium of the easily understood narratives of the evangelists it shows him at once the character of God, and the moral perfection that is required in man. In doing this, it destroys the fabric of his pride and self-complacency, convinces him of his sin and moral helplessness, and leads him to look in faith to the only Saviour. The Spirit of God then comes to him, renews his moral and spiritual nature, and by teaching him to follow Christ, creates him anew in righteousness and true holiness. And this it does, not to the man of some particular class or caste or country, but to men of all degrees and all nationalities. Whosoever will, let him take of the water of life freely. If any man thirst, says Jesus, let him come unto me and drink. God our Saviour will have all men to be saved and to come unto the knowledge of the truth.

Thirdly, the great aim of Hinduism will be sufficiently manifest to every Hindu, to the writer in the *Hindu Reformer* for instance, if he will call to mind what Hinduism has been trying to do with him from his earliest years. Among the first objects presented to his gaze were the household idols, and the first worship he saw rendered was to these. In these he was taught to recognize the presence of deity. Everywhere, in every house, in the temples, abominable images, of sanguinary or lustful or simply bestial aspect; these interpreted to him the deity. Then he heard stories about these gods out of the Puranas, and the stories were in harmony with the revolting aspect of the images. Then further he was taught the paramount obligations of caste; that the greatest of all sins is not in intimate association with cheats, liars, adulterers, or the like, but with his neighbour of a different caste. He received tenfold more instruction concerning ceremonial defilement than concerning moral pollution. Try and bring one so trained to understand that he is himself God; perhaps you will not have much difficulty, for in the nature of things he cannot have any exalted conception of the moral perfections of God; in the life of Krishna he finds no standard of moral purity that his own corrupt heart may not attain to. The moral perfection that Hinduism seeks to develope in its votaries is something not worthy of the name. Accordingly we find that the great works proposed to one who wishes to attain to extraordinary merit, are works of austerities, celibacy, torment of the flesh and appetites, a life in the desert, &c., &c.; all which is as different as possible from the aim of Christianity, which is to regenerate and sanctify the individual man by bringing him into harmony with his Maker and filling him with love to his fellows.

WHAT IS TRUTH?

Pray that ye enter not into temptation. (LUKE xxii. 40.) He bade them sit down in the place where they were accustomed to; he was going to a more secluded part of the garden, to pray; and he intimates to them that it would be well if they would spend the time in prayer, as they were threatened with temptation. Probably however this command to pray was addressed especially to Peter, John and James, whom (Matthew and Mark tell us) he separated from the others, that they might watch with him.

Began to be sorrowful and very heavy. (MATT. xxvi. 37.) How great the sorrow and oppression upon his spirit, is shown by the mention he himself makes of it. He was not accustomed to say much of his own griefs; but now he uses remarkable language: My soul is exceeding sorrowful, unto death. It was a sorrow like death; he seemed to be experiencing the death of some things that were most vital to him; hope, confidence in his disciples, joy in the all-sufficiency of his Father. If we give the reins to our imagination we may conceive of a multitude of mysterious things combining to overwhelm him with sorrow; but the safest course is to follow the indications of the word. We know from Hebrews that he was heard and delivered from (*constr. preg.*) that which he dreaded. He had already spoken to his disciples about the assault which Satan was to make upon their faith, an assault that was to be made in this garden, and which, but for his prayer, would be effectual. When we understand better what divine love is, we shall comprehend more easily how the keenest agonies come through identification with others. There was no more direct way to the heart of Christ than through his disciples, and Satan now knew this. Laboriously had Jesus reared in their hearts a temple of confidence, an edifice of faith, that God might speak through them to the nations when he should be no more in the world; and he saw that a terrible assault would be this night made upon this ethereal structure, and that they were making no preparation to resist. Why else was he so concerned that the three should watch with him? and why does he, time and again, break off from prayer and come to see if they are watching? Was his solicitude for them a different thing from that which made him agonize in prayer? We think not. It was as the shepherd, the keeper of the sheep, that he was smitten. Let us bear in mind that these elect disciples were his only hold of the world; their faith was the only link between him and the world's redemption. The agony, the conflict, the cry, imply weakness and danger; and the weakness was simply that of the disciples with which Jesus had identified himself, and in whose treacherous hearts he was threatened with a great defeat. Jesus was heard; and though Satan seemed to obtain a complete victory, yet divine wisdom hid away a grain of unsuspected faith in the heart of Peter, something for resurrection to take hold upon.

[For the reasons stated in our issue of 23rd ult. we now pass to the days succeeding Pentecost.]

And they, continuing daily with one accord in the temple. (Acts ii. 46.) With one accord they had sought the blessing (i. 14) and with one accord they enjoyed it. One-heartedness was their great characteristic. And the secret of it was just in this, that each had received the Spirit as the Lord from heaven in his heart, and hastened to subject all his own ideas, preferences and tendencies to the will and wisdom of this divine Spirit. As a well-disciplined army seems to be instinct with but one will, and that is the will of the Commander-in-chief, so it was with the church in these halcyon days. They continued in the temple, where the Jews chiefly congregated, praising God and speaking to all of Jesus, the Lord of life and glory. And perhaps for a little it seemed as though they were actually going to enthrone the doctrine of Christ in the temple itself, and leave no place for anti-christ at all. With a Gospel so gloriously attested, why might they not carry all before them, win the entire nation for Jesus, and go forth conquering and to conquer? Men were confounded and as it were paralyzed by what they saw; the very throne of God seemed to be brought near, and men knew not what tremendous display of divine power would come next. The throne of Satan seemed trembling to its base.

Breaking bread from house to house. Instead of this rendering we might say 'at their respective homes.' They continued in the temple except when they went home for their meals. The breaking of bread was the ordinary designation for taking a meal. In verse 42 the context seems to demand that we give it a specific and religious sense.

Did eat their meat with gladness and singleness of heart. Meat in the English New Testament simply means food, in general. Filled with the Spirit, all their acts were religious, and they could not sit at their ordinary meals without communion with God and a heavenly joy. How little do they know of this life to whom this life is every thing? There is a divine secret connected with every morsel of food of which they know nothing. He in whose heart is the love of God receives each morsel not merely for its value in reference to appetite and physical need, but as bread from heaven expressive of the love of God his Saviour, and a crust of bread means more to him than an imperial banquet would to another. What a terrible bankruptcy of all things we make, when we let life go by without the interpreting Spirit of God to reveal the loving thoughts of God hidden in every thing. Oh that men would let go every thing and just cry to God to give them the Spirit of Pentecost. Then, instead of feeling themselves too poor, they would count themselves too rich, and hasten to get the true good of what they have by utilizing it according to the mind of Christ. Had Mary more joy in treasuring than in breaking the alabaster box of ointment?

Praising God. (47.) As the Spirit gave them utterance. In a new song, not known to the saints of old, embalming the name and works of Jesus.

Having favour with all the people. (47.) It seemed now as though the prayer of Jesus were to be fulfilled, 'That they may be one in us, that the world may believe that thou hast sent me.' This seemed to be something very different from the word of Christ, Ye shall be hated of all men for my name's sake. But wait a little.

And the Lord added to the church daily such as should be saved. (47.) The Greek here literally rendered would be, 'those who were experiencing salvation.' The verb is in the present not the past. The Lord added them: that is the true church in which the Lord Jesus is Head, his law supreme, his unmixed word the guide.

Such as I have give I thee. (iii. 6.) While there is gold and silver with us, and the wants of the poor and needy unalleviated, we can hardly expect that the Lord will give us new means of helping our fellow-men. We must first do the good we *can* do, give the utmost possible testimony to Jesus, and all such proof of faith as lies within our reach; then may we look for new resources, new means of glorifying Jesus.

Epitome of News.

Saturday, September 30, 1871.

—At the last meeting of the Bombay Branch of the Asiatic Society, Dr. Bhau Daji submitted a complete copy of the *Harsha Charitra* of Bana, with commentary, which he thinks will throw light on Indian historical subjects.

—The Governor General of Goa has issued a proclamation regarding the mutiny. The *Bombay Gazette* publishes an English version of it. It is somewhat grandiloquent, though we do not suppose the Goanese will think so. Here is an extract: "What does the rebellion intend? Will the rebels venture to inscribe on their banner some name, or device of their own, instead of the glorious arms of their country? Let the rebels write their motto, and let the banner bearing it be raised! Do not despise the flag which has been, and still is, hailed with love and respect in all these seas and in many of these forts. I will not drag it through the foul mud of sordid ambition. Unstained His Most Faithful Majesty delivered it to me, and unstained, it shall be returned; unsustained, although it may not be victorious. If some blots soil its purity, let them not be the blots of dishonour, but let them be the stains only of the blood of those loyal troops who will, like me, die embracing it.

"Neither, I am sure, would this country consent to my staining glories that all nations envy.

"Since the mutiny has come, let it speak if it can. Let the mutineers again enter those quarters which are the palaces of honour of the military—cross-ways and by-ways are not for Portuguese soldiers."

Monday, October 2.

—*Friend of India:* "Mr. Norman forgave, as was his duty, as an individual Christian man. But society cannot forgive till the debt is paid, and we are not quite sure that some means should not be found of making the death of a cowardly sneaking assassin disgraceful in some way not yet discovered—making it, also, to fall upon his family, who as in the case of the family of this wretched murderer, may look on themselves as the children of a martyr. We wish some means could be found of making such an execution disgraceful, and of banishing the murderer's family, and making him to feel that death *has* terrors. The appearance of the murderer at the inquest was that of one who was satisfied that he had done a good thing. The cool imperturbable impudence with which, in questioning the witnesses, the words 'Norman Sahib' came off his tongue, without a trace of feeling of any kind, was sufficiently indicative of the man and men with whom we have to deal. His glassy, deadly eye, never flinched when confronted with the men who had captured him, and who saw the dastardly deed. Depend upon it that that man had been braced up to the murder. He was not alone when the decision was come to. Depend upon it he drew the fatal lot."

—*Nonconformist Correspondence:* "Dr. A. P. Pownall, of Sandhill, Kentucky, attempted last Sunday to unite with the Christian Church in that place by baptism. The clergyman, the Rev. J. B. Hough, lead him out into the creek to a considerable distance in search of a spot of convenient depth, when suddenly both went down. They soon rose to the surface, and the minister regained the bank, but the doctor, being unable to swim, was swept by the current under a floodgate, only a short distance below. Every exertion was made to save him but in vain. The body was soon after found and brought to shore, amid the most heartrending screams from his young wife and friends. The doctor had been married but a few weeks to a Miss Mary J. Wilson, a greatly esteemed young lady of Sandhill. When travelling in Sweden we heard of several persons who lost their lives in consequence of having been baptized in winter, the ice having had to be broken."

—Startling accounts are published in Australia respecting the Tichborne case. The man Orton, it is stated, has been discovered, and one of the crew of the *Osprey* proceeds to England to give evidence.

—Prince Gholam Mahomed has made a second donation of one lakh of rupees to the charitable fund which he established in 1869, for the relief of the poor of Calcutta.

—P. O. Circular: "To be passed at the reduced rate, Newspapers must, first, bear the Registered number given by this Office, *printed on the wrapper* above the address; and, secondly, they must be posted at the place of publication.

"When unregistered, or, even if registered, when posted at any place other than the place of publication, or when redirected, or reposted, they will be liable to the old, *i. e.* book post rates, but will travel with the letter mail."

—Mr. W. G. Skinner, of the Oriental Bank, was thrown from his horse while riding in Upper Colaba on Saturday evening, and died in four hours without having recovered consciousness. His horse was an Australian, somewhat vicious, and had, we understand, thrown him before.

—*Times of India;* Baroda, 28th: "The Guickwar's usual Gunputtee procession came off yesterday. His Highness was considerate enough to allow his troops to wear their second dress uniform, in consequence of the excessive heat of the weather."

—*Pioneer;* Bareilly: "A sad event occurred on the night of the 21st instant in the Battery of Artillery stationed here. The particulars, I believe, are as follows:—Sometime between six and eight o'clock P.M., one of the gunners went to a bombardier at the canteen and asked him for a pipe, when an altercation arose, which ended in the bombardier ordering the gunner to the guard-room. While the men were getting ready to take the man to the guard-room, he ran off and deliberately jumped into a well which was close at hand. All efforts were made to save the unfortunate man; almost all the men in the Battery turned out, and a running about for ropes took place; one man went down hand over hand on a rope used by the *bheestie* for raising water; when he was about halfway down the well the rope broke, the man falling on the top of the man who jumped in. In this alarming crisis the men were left for some time in want of ropes. On their being procured the man who went to save the other was got out almost dead; the man who jumped in about ten o'clock was got out about half-past twelve, when, of course, life was extinct."

—*Bombay Gazette;* Telegram, Goa, Oct. 1: "The revolution is over, and the troops have returned to barracks without any concession whatever having been made by his Excellency the Governor."

—A large part of Azimgurh was in ruins and under water on the 24th ultimo; the river, usually 30 yards wide, was a mile in width.

—*Delhi Gazette:* "We are informed on good authority, that two clergymen in Calcutta, chaplains, have been reported by a parishioner to the Bishop as offenders against the rules of the Church of England, as plainly declared and explained in recent decrees of the Privy Council. The acts complained of are the elevation of the after-consecration and the sacrificial position of the minister during the prayer of consecration, in front of the table with his back to the people. We are further informed that the Bishop has replied to the aggrieved parishioner. We believe we only echo the general voice of the English community when we express our opinion that the Bishop's reply should at once be published. Whatever may be the Bishop's private opinions as expressed in his charge, when he deals with a definite complaint brought before him he must act judicially, his sentence must be according to the laws of the Established Church. We want to know what his decision is."

—*Star of India,* replying to what we said about the house-tax: "Does our contemporary think that the rent paid to the owner would be 6 per cent. less than it is now if the tax were levied upon him as occupier, and not upon the house-owner? This is the only fair way to test the real effect of the house-tax as now levied."

The only fair way to test the tax now levied on the landlords, is to suppose it levied on the tenants!

Tuesday, October 3.

—A great storm at Lucknow is reported in the *Witness:* "Fifty-seven accidental deaths are reported for the week ending 19th September. During those three terrible days, the 15th, 16th and 17th, the frightened people crouched despairingly under whatever could shelter them, and it is no exaggeration to say that, the terror of the people and destruction of property was greater than if a bombardment of the city had been in progress. Thousands gave up in despair, food was neglected, and so excited were their fears that a repetition of Noah's deluge would not have taken them by surprise."

—The same: "An interesting conversion is reported from the Punjab. Moonshee Gulám Muhaiya Dín, Head Master of the Palampore school, was baptised by Rev. K. C. Chatterjee, of the American Presbyterian Mission, a few weeks ago. The convert is twenty-eight years of age, and has been led to embrace Christianity from convictions which first sprang up in his mind when alone. We are glad to hear that his wife is fully reconciled to the step her husband has taken, and will probably follow his example and be baptised at an early day."

—Abdullah, the assassin of the late Chief Justice, will be executed on the 12th inst.

—Mr. A. C. Gumpert has been appointed Consul for the German Empire in Bombay.

—Mr. Cooper has been appointed Second Magistrate of Police in Bombay.

—Ali Mahomed Khan, a private in H. M. 19th N. I., Bombay, yesterday shot himself dead with a musket.

—Bagnath Somnac, a private of H. M. 21st N. I., yesterday attempted to murder the wife of another sepoy in the same lines, inflicting 9 wounds with a knife.

—*Bombay Gazette:* "On Sunday evening a labourer named Kalnac Rugnac was taken to the Jamsetjee Hospital with his throat cut, and he alleges that while walking at Boree Bunder his wife caught hold of him by the hair and inflicted the wound on his throat with a razor. From the nature of the wound, however, it is believed that the man cut his throat himself, with the object of raising a false charge against his wife.

Wednesday, October 4.

The *Bombay Gazette* hears that the Goa mutiny originated in the discontent of some of the officers at the slowness of promotion.

—Private Patrick Smith was executed yesterday morning for the murder of his comrades, Carroll and Roberts, in barracks at Poona. He signed a confession saying that he was moved to commit the murder by having overheard Carroll and Roberts make taunting remarks about him. He was a Romanist.

—*Pioneer:* "Tinnevelly has been the scene of two fearful murders. An aunt and a niece have been killed, it is presumed, by the relatives of a man who was too intimate with the latter. The police went to investigate, and commenced their proceedings by levying a rate on every house in the village. So occupied were they with this little private affair, that they have had no leisure to seek any clue to the mere murders.

—The Mahomed Kheyl Wazirs, a tribe of 500 men. near Bunnoo, have surrendered to the frontier authorities.

—The papers publish the following telegrams:—

Madras, 3rd: In the Court of the Cantonment Magistrate at Bangalore, Lieutenant Lambert and Serjeant McInnis have been committed for trial on the charge of criminal trespass with intent to wound.

Galle, 2nd: The Captain, ten officers and five men of the *Mœgera* are passengers home by the mail which leaves here to-day. The *Malacca* landed them at King George's Sound and proceeded with the remainder to two vessels.

—The *Jam-i-Jamshed* says that H. E. the Governor will hold a general Durbar in Bombay in January next. It is said that the statue of Her Majesty, on the Esplanade, will be unveiled at that time.

—*Star of India:* "We understand that there is a probability of our energetic and talented Municipal Commissioner being appointed Resident at the Court of Baroda. Such an appointment would doubtless give general satisfaction. Mr. Crawford's detractors can bring no more serious charge against him than over-lavishness in expenditure. This characteristic will have an ample field for development at Baroda, where expenditure is much wanted, and where there is no lack of rupees."

Thursday, October 5.

—The *Times of India* has an outspoken article about the intrusive action of Bishop Douglas and the S. P. G. in the matter of locating missionaries.

"It seems to be conceded by all other religious societies and denominations, that, excepting a few large centres regarded as common to all societies, the pre-occupancy of a mofussil station by one society shall be respected by all others. The wisdom of this understanding, here in India, is too manifest to require argument; and we do not wonder that the intrusive society is suffering severely in public confidence and esteem for this unmanly intrusion. For this offence, however, Bishop Douglas seems to be mainly, if not wholly responsible; though few can feel very high respect for missionaries who will suffer themselves to be made mere instruments in the hands of a superior for perpetrating such an act.

"We are aware that some minds seize upon such gross violation of Christian charity and courtesy, and seek to use it as a sledge-hammer against Christianity itself. Such an attempt is quite as much wanting in common fairness and magnanimity as is the original offence. No man or denomination should be made to suffer for the sin he repudiates and avoids. The violation of Christian courtesy by one denomination is no reproach to the others who condemn it, and practice the nobler virtues of Christian charity. And in this gross violation of Christian courtesy we are glad to find that the S.P.G. stands almost if not entirely alone; but it has been notorious for this policy."

After referring to the instances of the Sandwich Islands and Madagascar, the article proceeds:

"The attempt of Bishop Douglas is as yet on a smaller scale than either of those we have cited. But he has boldly avowed his purpose to invade Poona, Ahmednuggur, and Belgaum—mission fields already occupied from forty to fifty years by other societies, and manifestly the most successful missions in the whole presidency. And this purpose he avows while able to command a force of only four Marathi-speaking labourers, three of whom he has posted to Kolapore, in total disregard of the wishes and considerate remonstrance of the mission long established and successfully prosecuted there. Were the Bishop a considerate man, he might himself see that the impropriety of his cause is only surpassed by his impotence to carry it out; and yet in labouring to evangelize and convert idolaters to Christianity, the work is such that this unseemly interference cannot fail to effect much mischief. Though unable to rule he may still be able to do much to mar and ruin. Native converts are easily influenced by wordly motives and hopes of gain, and are thus readily turned aside from the spiritual aims and hopes of the Gospel. All such unseemly competition between missionaries of different societies weakens their power to exercise wholesome discipline, and bring their converts up to the right standard of Christian faith and practice; while at the same time it belittles and belies the Gospel in the sight of the heathen."

—*Times of India:* "Telegraphic information reached Bombay yesterday, that Captain W. S. Millard, well-known in Calcutta and to all trading with that city, had met with a fatal accident by being thrown from his horse.

—We understand, says the *Rangoon Gazette*, "that the Rev. John Trew, acting under instructions received from the Bishop of Calcutta, has left Rangoon for Tounghoo, where a thousand Karens, headed by an American lady, are ready to fall into his arms, in trust for the Church of England."

—*Times of India:* "We are glad to learn that Mr. Dinshaw Manockjee Petit, the well-known merchant of Bombay, has given Rs. 10,000 towards the building of a dispensary at Tarrapore, in the Mahim talooka of the Tanna district, to be called, 'The Sakerbae, wife of Dinshaw Petit, Charitable Dispensary.' This is a good example to other wealthy gentlemen to found dispensaries in those unhealthy districts where they are so much wanted."

—Cholera is said to be very prevalent along the whole Arab coast, no less than seventy deaths occurring daily at Shargah and Russool Khaymeh. Cholera also exists at Lingah and Bassidore on the Persian coast.

—*Bombay Educational Record:* Two out of four of our Educational inspectors, and three out of our four European head-masters, are away from India on sick leave.

Friday, October 6.

—A writer in the *Times of India* points out that the education given by nuns in Convent schools, is of little worth, a mere sham in fact.

—*Times of India:* "Mr. R. H. Pinhey, now Acting as Judge at Poona, has vindicated his office, and done an import public service, by drawing attention to 'the illegal and most objectionable practice' of detaining accused persons in the custody of the police for an indefinite period."

—Mr. Norris has recovered Rs. 50 damages from Colonel Ramsay for insults received at a race at Bangalore.

—Deaths last week, 319.

—*Madras Times:* "On the afternoon of Saturday last Streerungummah Garu delivered a lecture in her own house at Madras to an audience consisting of about 400 persons, among whom were many women and children. The subject of the lecture was 'The superiority of the human being in the scale of creation.' The lecture was delivered at the earnest request of some of the relatives of the lecturer, who have come down to Madras on a pilgrimage."

—*Pioneer:* "The mere death of the fanatic on the scaffold is *ghazee*, he dies cheerfully; his soul, he believes, will dally with houris in Paradise, and his fate is not deterrent. We should stop all this; the murderer of Colonel Mackeson at Peshawur was duly hanged; but the arrangements after execution were such, that his caste was lost, and Paradise was not for him a natural result;—for five years or thereabouts there was no further attempt on the life of an Englishman. This occurred certainly in a Non-Regulation Province, and in days when there was less law in India, but possibly more suitable justice than at present. A similar event happened in Rohilcund in 1858, with equally good results. The Clemency Canning people did not like it, and there was a re-action of sensibility in London, which caused the Magistrate, who had previously done noble service further North, to be temporarily suspended."

—*Indian Church Gazette;* "There is not an undertaker in Calcutta who has got out of the old heathenish order of urns and weeping nymphs—the old dismal hearse, and all the paraphernalia more characteristic of Paganism than Christian sorrow and Christian hope. And it is a sad instance of the deadening force of custom that we do not remember hearing of a single instance in which, in accordance with the wish of the departed, or the request of his relatives, either that part of the service which should be said in the Church has been asked for, or still better, a request made for the celebration of the Holy Eucharist."

We do not want any masses for the dead, but should certainly rejoice to see a reform in the undertakers' usages.

—A meeting of Mahomedans was held at the house of Moonshee Ameer Ali at Calcutta on Sunday evening, "to express their heart-felt grief at the murder of the late Chief Justice Norman, and their abhorrence of the conduct of the execrable wretch, whose brutal and diabolical act has put the whole town in mourning."

—*Star of India:* "The Rev. Sudoba Powar, of the Baptist Mission in Poona, has changed his doctrinal views as regards the Baptist creed, and has joined the Society for the Propagation of the Gospel, as a native missionary. We believe the Rev. Mr. Stead and the Rev. Mr. Venktush Ramswamy have been instrumental in this addition to the missionaries of the S. P. G."

—*Overland Mail*, Sept. 15th: The Queen is still very weak, though now able to take a drive out daily. Her Majesty has suffered from a bad sore throat, and from a severe abscess under the arm. —The autumn manœuvres have been carried forward with great spirit this week. Sir Hope Grant's force is retreating on London by way of Chobham in three columns, carefully protected from attack from the forces at Hartford Bridge Flats and Frensham. General Blumenthal is among the foreign visitors at the camp.—Manchester is taking a leading part in the organisation of the International Exhibition of 1872. The Earl of Derby has spoken at Manchester upon this topic.

A general strike of mechanics at Brussels is reported; the civic guard has been called out.

The prevalence of strikes is attracting much attention. The masters at Newcastle consider that they have defeated the men by their success with foreign workmen.

The first journeys through the Mont Cenis Tunnel have proved that the journey may be made in forty minutes, with no inconvenience from insufficient ventilation.

M. Thiers has delivered an elaborate speech at the close of the Assembly. A committee of twenty-five members is to assist him during the recess. —The present annual expenditure in France is declared to be 120,000,000*l.*—The Germans have evacuated the northern forts of Paris.—There are still upwards of 30,000 political prisoners awaiting trial at Versailles.—The Emperor Napoleon is at Torquay; the Empress Eugenie has gone on a visit to her friends in Spain.—Aali Pasha, the Grand Vizier of Turkey, died on September 6. The death of Mehemet Kibrisli Pasha is also reported.

Colonel Hogg (C.) has been elected for Truro, defeating Mr. Jenkins (L.) by 605 votes to 436. Mr. Augustus Smith (L.) retired.—H.M.S. *Racer* (training ship) ran aground off Ryde on the morning of September 11. She was got off in the evening.—Miss Christiana Edmunds has been committed for trial, at Brighton, for the murder of the boy Barker, and the attempted murder of Mrs. Beard, Mrs. Boys, and Mr. Garrett.

The engineers' strike at Newcastle and Gateshead has entered upon its sixteenth week, and according to the books of the Nine Hours' League but 2,100 men are now dependent on their funds. The others have found employment in the works below the town, and at Sunderland, Hartlepool, Stockton, Darlington, Liverpool, Leeds, Hull, London, and Manchester. The masters have now a considerable number of strangers at work in their factories. Many of them are skilled workmen from Germany, Belgium, Denmark, and Sweden, and the masters express themselves very well satisfied with them.

The Bishop of Lichfield, in inducting the Rev. Charles Lee into the vicarage of Bilston, to which he had been elected by the votes of the parishioners, bore willing testimony to the manner in which the election had been conducted, but objected on principle to the mode of choice.—On Sunday, September, 10, the Lord Bishop of Winchester officiated in the parish church of Glengarry, Inverness-shire, strictly following throughout the service the Presbyterian order of worship of the Church of Scotland. He preached a most moving sermon before a numerous congregation. His lordship is presently the guest of Mr. Ellice, M.P., Invergarry House.

The Russian and Turkish Governments have agreed to connect their Asiatic telegraphs. A wire will be laid down between Tiflis and the military post of St. Nicholas, on the Turkish frontier.

The last section of the Great Northern Telegraph (China and Japan Extension) Company's cables, from Nagasaki to Wladivostock, has been successfully completed. As soon as the repairs, which a short distance of the Russian land line is now undergoing, are finished, the Company's lines from Hongkong, Shanghai, and Nagasaki to Europe will be opened to the public.

Strikes are spreading at the present time at such a dangerous pace that we may expect soon to be left altogether destitute of that noble institution the "working man." One is indisposed to call it communism, but if it is not that, what is it? A dispute arises between masters and men about money, or about time, and time is money. The men strike; the masters try after other men. If the freemasonry of the artisan be not too powerful, they succeed. Strangers, possibly foreigners, arrive at the empty works. What follows! Rattening, intimidation for the new comers, fire for the mill—a thing bearing marked resemblance to the hateful communism we saw fall but so recently. This is the monster we have among us, in a dozen varieties, that is nurtured by the International Society, that showed itself last week at Berlin, and this week at Brussels, and that is being coquetted with by General Butler, in the States, as his newest card for securing the popular vote. The worst feature of the strikes of the present day is that they are not mere local combinations. The very same spirit that moves the engineers of Newcastle to turn out to the number of some 9,000, moved the mechanics of the Prussian capital, and later of the Belgian capital. From the engineers of Newcastle the mania to strike actually spread to the police of the same town. The colliers of Northumberland and of Dean Forest, Gloucestershire, with the iron workers of North Stafordshire, all turn out together. Nor are these the only bodies of men at present on strike. There are the dyers of Bradford, the quarrymen of Leeds, and the crate-makers of the potteries, not to mention minor attempts to coerce employers by refusing to work.

It seems that Mr. Odger and his friends have made a real start to establish a Republic in Great Britain, not just directly, but by-and-by, when we may no longer be able to say "God save the Queen." To quote Mr. Odger's own words, they mean "to take care that the Prince of Wales shall never ascend the throne of these realms, but that the country shall be governed by a President or Prime Minister." According to a New York correspondent, certain individuals have arrived in the United States with the distinct object of preparing for the time when, the throne becoming vacant, the Republic may be proclaimed in the three capitals of the United Kingdom.

Selections.

THE PRAYER OF FAITH.

BY REV. HORACE BUSHNELL, D.D.

There is a special order and kind of prayer referred to in the Scriptures called the prayer of faith, and the high pre-eminence given it makes it often a topic of inquiry by itself.

Let us endeavour first of all, to settle the true conception of it. Of course it is more than such a kind of praying as believes in prayer; for one may be equal to that kind of faith, without any but the smallest success in his prayers. Neither does simply praying out of a general trust in God, or believing of Christ, produce the prayer of faith. Every disciple knows the way of trust in God, but that does not make all his prayers of faith, and perhaps not any one of them. The fact again, that a prayer is heard, does not of course make it a prayer of faith. God answers a great many prayers for the desire there is in them, or perhaps to encourage and bring on a very little, scarcely begun, faith. All these are instances, or examples of what may be called partial, unperfected, uncertain prayer. they are heard, if at all, casually; sometimes with modifications that qualify the petitions; sometimes by a substitution of gifts which are better.

Now the prayer of faith is different from all these, in the fact that it goes to its mark, obtaining exactly what it asks, and is so far backed by a secret confidence from God that the mariner at sea is scarcely more sure of his reckoning. It is in a certain peculiar and strictly proper sense, infallible prayer—by which I mean that it is assured of not failing, and in fact will not fail. I do not like this over-churchly, rather ghostly term, but no other will answer my purpose equally well. It supposes no infallible property in the person, but only that God is behind the prayer and the positivity of the faith, and will not suffer it to fail. Thus where prayers are offered for the sick, they may be heard as cries, or because there is a very little and dim faith struggling in them; but there is no uncertainty, or peradventure as the Scriptures speak, when they promise that "the prayer of faith shall save the sick." As little when the Saviour says—"Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here is no condition but having the faith—"believe that ye receive" and "ye shall have." The same thing is affirmed more at large by the Apostle John. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Whence it may be imagined that a wide margin of uncertainty is left in the condition stated, of asking "according to God's will." But all prayer, as we see at a glance, falls under this condition: which plainly need not create any uncertainty at all; for the will of God is certain and if he choose to put his servant in the confidence of his will, his capacity of doing it is not to be questioned. And that is faith, supporting the prayer of faith; which prayer is of course, infallible, just because it is in the sense of God's will.

Taking now this definition or description of the prayer of faith, we are met by the very different question, whether any such prayer is, in fact, ever made? It is certainly not often made, and is looked upon as very much of a wonder, when it is, or is supposed to be, made. The speculative people, such as go by what they can think, and not by faith, have commonly no respect for this kind of extravagance, and even speak of it with derision; but there is another class less muddled by the conceit of their judgments, unsophisticated, simple, open at the top, as we may say, clean up to the blue—these do somehow find God with a marvellous facility, and seem to know him, as it were, by their undoubtingness and their always ready trust in him. Stilling appears to be an example, and a good many others might be cited—not the greatest saints in the world, as it would seem, but the easily believing children. Still another class are saints indeed, winning that honour by their fidelity, and the long apprenticeship they have had in their prayers. They are such as not only please God, but somehow, under much schooling, win the testimony that they please him. Whatsoever they ask they receive of him, because "they keep his commandments," and do those things which are pleasing in his sight. They are such as grow into a living insight by abiding in Christ, for as they abide in him and his words abide in them, they ask what they will, and it is done.

Thus we now and then hear of believing men and women, in one or another of the classes just named, who obtain their almost daily bread by their prayers, or who have their treasury stocked for good works, in allowances from the treasury of the Lord, coming in exactly measured, not unfrequently, by their wants; or who venture on the endowments of great institutions of mercy, and have their expenditures keep time and tally with their prayers. Such examples are commonly heard of with a kind of wonder, next thing to unbelief, and yet they are sufficiently frequent to be less doubtfully received.

Conversions, too, not seldom occur in a similar connection with the prayer of faith. A certain Christian lady in high standing, gets her seat in a stage-coach one morning, and shortly a second passenger is taken up, whom she has long known as a man of character, but thoroughly unreligious; whereupon she begins to say, "I am going now to have an opportunity on this ride to speak for religion with this gentleman, and I will improve it." But a little way out of town other passengers are added, and the expectation is taken away. Whereupon she says, "My right of prayer is left me," and upon that she falls back for the ten of fifteen miles of the passage. She believes at that time, that her prayer is heard. About three months after, this gentleman appears before the church committee requesting admission to membership. And he tells how, on that beautiful autumn morning, in that stage-coach ride, he was visited unaccountably with feelings he never had before; how the falling leaves were all turned preachers, and the light itself seemed pouring as a kind of divine element, round him.

Such things do not occur often, and yet they might occur much oftener than they do. For God is training his people always towards himself, in just these things; saying, "I will refine them as silver is refined, and will try them as gold is tried—they shall call on my name, and I will hear them." The Psalmist also notes a kind of double training—"thou wilt prepare their heart, thou wilt cause thine ear to hear." This double training too is implied in all the prayer-help of the Holy Spirit, where his people, not knowing what to pray for as they ought, are set in towards the will of God, to ask for things agreeable to his will, and he himself opens out his will to meet their prayers and be entered into their secret intelligence. And when it comes to that, they are like to have the sense of it in some crisis passed; which is God's inward token of their acceptance. Thus how often do we read that God says to Moses, and to this or that prophet, "I have heard thy prayer, and thy supplication." It is not to be supposed that this was said audibly in words, but only that the soul came into a pronounced feeling, or assurance, which was the crowning state of its faith. Exactly the same thing occurs now, which the disciple describes not seldom in the same formula. The Lord said to me, "thy prayer is heard." As when Tennent, after importuning God for whole weeks in behalf of his son, dying in a state of total insensibility to religion, came out of his room one day in a joyous look of triumph, saying "My son, God has heard me." And the son replies, "I knew it."

But is not the disciple often mistaken, when he judges in this manner from the change in his feeling, that his prayer is heard and the success of it sealed? Such cases do certainly sometimes occur, bringing on a fearful recoil towards unbelief. If I was mistaken here, he will ask, how can I ever be sure of any thing, and what chance of faith is left me? But he will by and by find that he was not simple enough, that he mixed his own thinking with his prayer, and reasoned his case in such a way as to make sure that his petition was according to his own will, taking that, in tender haste, for God's will. He made the thing so rational that God, he thought, must surely see it; whereas he was only seeing it himself. But further practice will enable him to avoid such mistakes. He will get acquainted gradually with God's handling, and will come into the true sense of it, as we do when we take the sense of what a friend will do from his look and voice.

But a very important question remains, viz: What limitations, if any, belong to the prayer of faith? When Christ says, "And all things whatsoever ye shall ask in prayer believing, ye shall receive," does he mean to go the length of saying that we can ask *ad libitum* for anything, or every thing, and have it? A very considerable objection to that would be, that he would thus give up the world to be governed by men's prayers. No, he his only calling his disciples, in such teachings, to come into God's inspirations, promising that what his Spirit helps them to believe they may ask and have. The grand safety clause of the promise lies in the fact, that God will not raise a faith he cannot wisely meet. That is, he will not help any one to believe any thing he can think of—things doubtfully good, things hurtful, things contrary, things selfish, things out of counsel and reason. Faith is partly from us, but in a deeper and more vital sense from God, and we, of course, cannot volunteer his part in it. In that part he holds the reins of counsel and possibility himself.

In all which we are able to perceive how great is the extravagance, or delusion, when it is laid on Christian assemblies to be responsible for every conceivable gift and blessing, because they are allowed to have a prayer of faith for the same—for the conversion of all the people, for the conversion of other people and assemblies, and why not, under the same law, for the conversion of the whole world? Probably enough, there might be more faith and so a greater power of grace—let that fact be duly urged—but when Christian assemblies are pressed by responsibilities that have literally no limit, their faith is is not likely to be much advanced. It will even be well if they do not recoil from any degree of faith or responsibility whatever.

It will commonly be much better to be meditating here the greatness of the privilege given. Let the question be, How to find this way of Prayer? And for this, let me say, it is a hidden way where the secret of the Lord is. A great many seek it and do not find it. But whoever finds it, finds it here; in the finding how to live by faith; no man prays the prayer of faith, going apart from his life to do it. He may be industrious, he may be wise, he may plan well, he may be upright, he must, or God will disown him; but if he live by faith in these, much more will God disown him. His faith must be in God, and then he may fitly pray in faith, because it is the faith he lives by. Alas! there is no cheaper way into the prayer of faith than this—and truly there should not be.

THE PREMIER AND HORSE-RACING.

A few days ago the Spring Races took place in Cork. The course is a meadow won from the tide-mark, and running up close to the city. The beautiful suburb of Blackrock bounds it on the south, and it is overlooked on the north by a long ridge of hills, crowned with terraces and villas—the finest site in Ireland for the mansions of the opulent. In obedience to the voice of Spring the turf had put on its carpet of green, every tree wore a load of foliage, the soft air breathed fragrance, and the sun-light imparted its indescribable charm. On one side lay the shipping, dressed in gay clothing; on the other the river scenery towards Queenstown never looked more superb. Into this little paradise of God's making and man's dressing, there crowded thirty or forty thousand people to see a horse-race on the occasion referred to.

The gathering of the people was very impressive. Every rank, from the peer to the maid-servant, every age was there. Old coaches, with the dust of fourscore years scarcely wiped off, lumbered along with the old-world families of the country, stowed away inside and out. Vehicles, with the names and fames of which our grandfathers were familiar, crowded in. The squire and the farmer, the labourer and the tramp, jostled each other in the eager rush. What gorgeous plumage on the women! What eagerness on every countenance! Railways, steamboats, hotels, and clubs, poured out throngs of people. The excitement of a scene, in which every eye was looking, and every foot was pressing, in one direction, was sublime. It was a gush, half-mad, half-natural, and wholly foolish, of Southern enthusiasm, such as I hardly expect to see again.

"It is singular," says the Premier, "that three thousand years ago, as now, horse-racing should have been found to offer the subtlest temptations to the inward integrity of Man." (*Juventus Mundi*, page 390.) Is this testimony true?

Horse-racing is a sin against animals, for it is cruelty to them; against man, for it accustoms him to draw pleasure from the infliction of pain; against society, for it masses and energizes all the existing elements of evil that act as solvents on morals; against God, for it outrages the laws of beneficence and right which He has ordained for the intercommunion of the different races of beings that inhabit His creation. The brutes suffer, for they shed their blood and yield their life to make sport for man. Men suffer, for the absorbing nature of the sport drinks up the sap of their soul, and, exhausting their whole life, leave no room or taste for the intellectual or the spiritual. Society suffers, by the periodic outburst of that lava-stream of sin which blackens everything it touches, and smells of hell.

The merchant, who can ill afford it, must keep hunting-horses; and to be up to the mark, and in with the spirit of the age, he must have racers also. The squire, who lives in the solitude of his

mountain home, in his cage of castle and trees, among boors and briers, must needs feed his family pride and empty his diminutive purse for the same object. Means must be found for the claims of horse-dealers, jockeys, trainers, and for wine and wassail without limit. Landlords throw their bags of farm-rents into the arena and leap after them; and the farmer, whose throne is the clod, and whose sceptre is the plough, follows the lead of his superiors and hurrahs for the race.

The working classes are the greatest sufferers by these immoral gamblings. An old pauper of eighty would not whitewash "the yard" for any money, I am told by a lady, till after the races. The maid leaves baby, and mistress, and work, behind her, and hies her to the rendezvous. The labourer has been hoarding his pennies for some weeks to have a drink at the races. The artisan leaves his "job" unfinished, and carries his earnings from the household gods at home to lay them on the alter of Bacchus, or a *bet*. The trim shopman could not be detained from the course, while the civic dignitary hastens to join the revelry, and add his sleek magnificence to the jocund ceremonial. The workshop, the mart, the field, the wayside, the stitch-room, the loom, and the drawing-room, are empty. The day of pleasure is come—and a curse upon industry!

A glance at the race-course shows that not gold, or dress, or rank, but Drink is king. It is the beginning, the middle, and the end. A score of tents supply the "liquid fire." Almost everybody tastes. All the "thirsty" men for miles arouud are there. Spirits flow in streams. Every farmer treats, or is treated. Every young woman must pour a drink-offering to King Grog, or offend her lover. Thrifty housewives are not backward in washing down the dust of the course with something strong; and the merchant is primed with "spiced wines." How does the drink dissolve the hauteur of the squire, until he even speaks to the honest trader beside him, offers a bet, and dissolves in a gush of pleasurable volubility. Drink touches everybody, and, as with the blue wand of an enchantress, subjects the living mass to its spell.

Towards the evening matters get worse. There have been wounds, not without cause. One man dies, and another is carried to the hospital. Some dozen of wretches are there already, waiting the bandage or the knife. The tents are all choke-full, and so are the taverns on all the roads from the race-course. Here is a fight between a publican and a drunkard at the door of the drink-shop. There is a cart, every occupant of which is red with wine. Alas! the lady in that two-horse chariot that is just passing has taken too much, and needs to be supported. I try to count the number of drunken men at six in the evening in a single street, and cannot. The faces of those young girls which I meet are beaming with the fumes of incipient intoxication. Young men in richest attire are armed along to taverns, to their lodgings, to the abode of infamy. Like the copious shower on the gardens, this race has brought out the slugs, and snails, and vipers, and pests of society, and I see their accursed, slimy trail everywhere.

This is indeed a day of blasphemy. The ragged boy has got a glass or two, and is cursing loud and deep at somebody that stood on him. Jockeys deal in oaths and damnation. Men who have lost—oh! how they swear, as if they were already under the lash of Satan in his prison beneath! The farming classes, hauling each other around vehicles and along roads, belch out blasphemies. I go within ear-shot of tent and tavern,—and what uproar, what foul language, what profane jest and song, what faction-fights, what ebullitions of fiendish passion! There at the door is a father sending a daughter to hell, and foaming in rage at her, because she lingers over the glass which an acquaintance offered her; and there, farther on, is a son, dragging and abusing a drunken father to get him home. Amid the gathering shades of evening the inebriate are seen on the roadside, or making for the rail, or returning for more drink; while far into the night sounds of drunken revelry are heard like the roar of a battle-field.

As might be expected, crime and vice keep jubilee at the races. At an early portion of the first day, one man is caught, whose plunder was then eight watches—gold and silver. From over the seas these artists of crime have swooped down on us like eagles on the prey. A man, looking in at a window, loses his time-keeper. Another is run on, and in the jostling is eased of his purse. Here a fight is initiated, that in the gathering which is sure to result, property may change hands, and gold chains may adorn the necks, and jewels the bosoms, of those who never paid for them. Here is a successful operator on the funds, who has assumed clerical dress to allay suspicion. This elegant lady at the grand-stand plies her vocation with great success among the dress circle of aspiring merchants, military commanders, and self-made gentry. Of the vice which fringes the race-course with its pleasures; which perpetrates its atrocities on every rank and age; which sacrifices to its net the charms of virtue and of women; which riots in seduction and in the tears of innocence betrayed; and which sends a deadly poison into the marrow and into the soul of many a man and woman of promise—I shall say nothing.

The gambling of the race-course is something frightful. From a pair of gloves, which a young friend staked, to hundreds of pounds, immense numbers engaged in betting. A young man loses his situation because, having no money of his own, he put down his employer's cash, and lost all. A husband who would not support his wife, stakes a week's earnings, and loses. The gains and losses of the roulette table have been something fabulous. Five, ten, or twenty pounds at a time—all is swept into the purse of the knowing one. What sums of money are bet on every horse—on every race! The passion for betting is becoming a frenzy in the country. The largest portion of the telegraphic news of every day consists of stakes and bets. Every town and almost every hamlet has its vultures, that prey by gambling on the vitals of Christian morals. From the highest noble to the cow-boy, this accursed vice blasts character, confiscates property, deifies frauds, riots in dissipation, ruins the fortunes of untold numbers, and damns souls. From the running of a greyhound to the fall of a ministry, everything must draw out the bet. Life is fast becoming a series of gambling transactions. This fearful vice, more terrible than Moloch, lays property, and wife, and child, and home, and Christianity, on the altar, and ruthlessly sacrifices all for the sake of gaming. The breadth of this hell poisons society. This moral pestilence is epidemic, and it is mortal. If it goes on increasing much longer and much more, it will dissolve society. Like the rotatory whirlwind, it tears up every good thing it touches, and its progress is devastation.

The Premier alleges that horse-racing offers a subtle temptation to integrity." Now, the very foundation of this great commercial kingdom is integrity. If this Samson-sin, therefore, pulls down that pillar, the whole structure of Church and State will totter to its fall. Lift up your eyes, gentle reader, and you will see dukes, and marquises, and earls, and rich men, and merchants and shopmen, swept by the Demon of gambling into the grave of a common ruin. If the paupers, and theives, and villians, and suicides, which, by the wave of its wand, it has called into existence. were to pass before you, they would be enormous. If the tears and blood it has shed were collected, they would make a sea. If horse-racing is the rendezvous of all the sins, is it any wonder that the integrity of no man, from the peer to the peasant, is proof against the assault? Now and again as some great ducal house comes thundering down, with a noise that reverberates through the empire, the public conscience is stirred and the Press points a moral. But the foul fiend goes rioting on in men, and women, and virtue, and property. Let loose horse-racing and gambling in a community like ours, and you will see soon what human villany can achieve.

These practices debauched the ancient Greeks, even in the heroic age. They undermined the foundations of their nobility and valour. The gangrene spread gradually till it reached the heart; and then the body fell, a mass of corruption. The plague is spreading around in Cork. Already we have a dozen steeple-chases and races, within an easy distance of Cork, in a single year. And a glance at betting books, roulette tables, and every species of dissipation, accompanying and following the drink; blasphemy and balls, which spice the pleasures of indulgence; at the hazards which men, and beasts, and properties run; at the Sabbath-breaking, the infidelity, the practical atheism which these wild sports develop—will convince any one that an evil of portentous magnitude is amongst us, which is slaying its tens of thousands, and which marches to the carnage, with armies of the great and noble and rich of the land, in all the pomp of beauty and fashion.

I call on the educationist, the Christian, the philanthropist, to consider this matter aright, and to act accordingly. Will you stand by while the integrity of the young, and the fair, and the noble of the country, is assailed by the army of evils accompanying and following horse-racing—a force which no generation of men, since the world began, was able to resist? Will you allow the potentates of the gaming-tables, the tavern, and the race-course, to rob humanity of the brighest jewel in its earthly crown—integrity? Will you stand by while the purse of the people is plundered of its gold, and their hearts of public virtue? Is a tract or a sermon, or absence from these gatherings, a sentence of condemnation, all that can be done in the way of prevention or cure? The gigantic evil threatens to empty our churches, desolate our happy homes, and fill with victims the gaol and the grave. It is not only Christianity that weeps: it is morality also. It puts into operation the most potent engines of demoralization that I have yet seen. The safeguards of virtue are trampled down by these elephantine enormitics. Good men must combine. Public opinion must be enlightened. Jehovah must be petitioned. Christianity must be pushed aggressively on. And would it not be well if the Premier would follow up his emphatic testimony on the evils of horse-racing by statutes of repressive legislation?—WILLIAM MAGILL.—*Plain Words.*

Miscellany.

—A recent life of Thomas Jefferson contains the following from the pen of Jefferson himself:—

"While in Europe I often amused myself with contemplating the characters of the then reigning sovereigns of Europe. Louis XVI. was a fool, of my own knowledge, and despite of the answers made for him at his trial. The King of Spain was a fool; and of Naples the same. They passed their lives in hunting, and despatched two couriers a week one thousand miles to let each know what game they had killed the preceding day. The king of Sardinia was a fool. All these were Bourbons. The Queen of Portugal, a Braganza, was an idiot by nature: and so was the King of Denmark. Their sons as regents, exercised the powers of Government. The King of Prussia, successor to the great Frederick, was a mere hog in body as well as in mind. Gustavus of Sweden, and Joseph of Austria, were really crazy; and George of England, you know, was in a strait-waistcoat. There remained, then, none but old Catherine, who had been too lately picked up to have lost her common sense. In this state Bonaparte found Europe; and it was this state of its rulers which lost it with scarce a struggle. These animals had become without mind and powerless; and so will every hereditary monarch be after a few generations. Alexander, the grandson of Catherine, is as yet an exception. He is able to hold his own. But he is only of the third generation. His race is not yet worn out. And so endeth the book of Kings, from all of whom the Lord deliver us, and have you, my friend, and all such good men and true, in his holy keeping."

A much better account of the reigning kings of Europe could now be given. They have improved in fifty years.

—*Madras Church Missionary Record*; Teloogoo Mission; Ellore district:

"There seems to be a regular awakening going on amongst the rural population, though yet as it is confined to the lowest castes among them. This has not been a sudden thing, but seems to be as the springing up of the harvest consequent upon the faithful sowing of the seed of God's Word. Some thirteen or fourteen years ago the Mission here comprised only an earnest Missionary (the Rev. F. N. Alexander, at present in Europe on S. C.) and one or two Christian natives of his own household; all else was dark, black heathenism. At present the number of names entered in the Baptismal Register is 284; of these no less than 216 have been added since 1867, the first entry being in 1858. The progress has been regular though not rapid, and the number of inquirers and of Baptisms has steadily increased. But now a shower of divine grace seems to be falling upon us, and the cry for light and faith is rising up on every side. To the 284 at present in the Baptismal Register, within a few months upwards of 100 will, by God's blessing, be added. Half of that number very shortly.

But figures do not adequately express the awakening which is going on. The work is rapidly assuming a new aspect. Whereas formerly it was with difficulty a footing could be obtained in a village, now a whole village will send a deputa-

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tion of their chief men to us and entreat of us time after time to go amongst them and give them a teacher. Within the last few weeks no less than four fresh posts have been occupied, and nearly double that number are still asking for instruction. The most encouraging feature however is, the spirit of *earnestness* which seems to pervade these inquirers after truth. It seems a real heartfelt desire after better things. It deserves too to be noticed that some of these new villages, though composed of Malas or low-caste people, are of a decidedly superior class to those hitherto occupied. Instead of being mere serfs, they carry on cultivation of their own, and are altogether of a more intelligent and superior class than many of our former adherents. Three of the four recently occupied villages are of this class.

Of course it happens here as elsewhere that inquirers after truth have to face much petty persecution of various kinds. But although this causes us difficulty and pain, still we can see that it is not an unmixed evil, for it serves as a kind of test as to their sincerity and firmness. One of the first things we demand of our people is that they shall keep the Sabbath; now this, as may be supposed, at once becomes a source of trial in case of those who are mere serfs to the higher castes. The latter at once say, Well, if you will not work on that day, you shall have no food either for yourselves or families. In vain the inquirers assert their willingness to give up all the old holidays which they had been accustomed to have at their heathen festivals, and also their hope to show by their conduct that the master is rather the gainer in the end by having more sober and honest servants. These and such like arguments have little weight at first with the angry farmer, and much bitter though petty persecution has to be endured. Those again who farm on their own account have troubles of a different kind. For instance, lately two villages of this class have been occupied, and the whole of the people placed under instruction. Upon this the rich land-holder from whom these ryots rent their land threatened a large increase of rent to those who took up the new religion. These and troubles of a like character are brought to bear upon them, but happily without effect, for the people seem determined to take a stand and not to be deterred in their search after truth. This very day news was brought by the teacher of a large village lately occupied, that the people have been much troubled and threatened on account of the Sabbath question, and this on many occasions. Yet for weeks past they have steadily adhered to their determination, and have kept the Lord's day. I shall not readily forget the bearing of some who were threatened with a ruinous increase of rent. They were in sore trouble, and scarce knew what to do, but the calm, earnest manner in which they expressed to me their determination not to fall back, was most encouraging and hopeful. These things are, we know, but trifling in one sense of the word, but to those who are at all acquainted with the native character, they are pleasing and hopeful signs of a desire after better things.

Of course much of the present apparent awakening may turn out unreal. And we must be prepared for disappointment, but still the signs of the times are cheering, and the cry which is rising up on all sides for light and truth, seems to bear the stamp of genuineness and earnest reality.

The work, as I before said, is rapidly assuming a new aspect, it is in fact in a certain sense doing itself, and the parable of the leaven is a good illustration of the way in which it is spreading. The Christians of one village have connexions and friends in other heathen villages, and of course when they meet, the Christian tells of his new hopes and joys. The result is, that a desire gradually springs up in these fresh villages to hear and learn these new things. No sooner is one village occupied than one hears of one beyond which desires instruction, and then again one more distant still, and thus the leaven spreads. And we hope by God's help it will go on working until it has leavened the whole lump. May the Lord of the harvest be pleased to rain down upon us that abundant shower of His divine Spirit of which even now there are such evident droppings!"

—Malayalim Bible Revision:

"At the August Monthly Meeting of the Committee of the Madras Auxiliary Bible Society, there were laid on the table copies of the Tamil Revised Version of the Bible, just issued from the press, thus completing the labour of thirteen years. At the same meeting, by a somewhat singular coincidence, a motion was brought forward, and unanimously agreed to, by which, after many years of what must often have seemed futile negotiations, a Revised Version of the Malayalim Scriptures will be at once commenced, to be adopted, as the Tamil Version has been, by the different Missionary Societies, in the place of the various versions at present in use. The Cottayam Church Missionary Society's Press has published a pamphlet giving a *resumé* of the work hitherto accomplished in connection with Bible translation into the Malayalim language, and showing what vigorous efforts have been made from time to time by Missionaries of different Societies and by the Madras Bible Society, to bring about this union version."

TELEGRAPHIC NEWS.

London, September 28th: Mr. Gladstone was presented with the freedom of the City of Aberdeen yesterday.—Her Majesty the Queen is again indisposed.—Sir Walter Morgan has been gazetted Chief Justice of the North-Western Provinces of India.—The *Times* of to-day publishes a telegram from Berlin, stating that Germany has not yet accepted the Commercial Treaty in the form proposed by M. Thiers.

Paris, 28th: A circular by Baron von Beust confirms the statement that no Treaty was signed after the meetings at Gastein and Salzburg, but that it was only agreed that Germany and Austria should act together in case of any question arising.

London, 29th: At a meeting at Hughenden last night, Mr. Disraeli, in proposing the health of the Queen, said that Her Majesty was physically incapacitated from performing her ceremonial duties, but that she sedulously discharged the duties of the State.

30th: The *Times* of to-day, commenting on the trial of the murderer of Chief Justice Norman, says it believes that the act was not of a political character. The Mussalmans in India are the chief promoters of disaffection, which, however, there is reason to believe is decreasing. The *Times* thinks that perhaps the extent of the disaffection has been exaggerated.—The Oriental Bank has declared a dividend of 6 per cent. for the half-year.

October 2nd: Portugal is actively preparing to suppress the revolt at Goa, and has despatched the corvette *Tolepanias*, and chartered a steamer to convey troops thither.—The revenue of Great Britain for the quarter ending the 30th ultimo, amounts to fifteen millions sterling.—Destructive gales have occurred along the coasts of England.—A conflict has taken place at Cork between a police patrol and some suspected Fenians. Shots were exchanged, and a policeman was wounded.

3rd: The Masters at Newcastle have declined the compromise proposed by the Engineers through Mr. Mundella, to forego three hours' wages in return for the nine hours' system. The men now insist on the nine hours' system without any deduction.—The strike movement is increasing.

Paris, 4th: M. Morteau, the Journalist, who was charged with complicity in the assassination of the Archbishop of Paris, has been condemned to death; M. Gromier, the Journalist, to six months' imprisonment, and MM. Brumel, Chavanon, and Lallande, the incendiaries, to death.

London, 4th: Cholera continues raging at Constantinople; a part of Pera has been enclosed by a sanitary cordon and no one is allowed to approach the city. The heat in the town is excessive.—At the assembling of the German Parliament in the middle of this month, a vote will be passed for the first time on the Army Budget.—The reported marriage of Prince Arthur to a Danish Princess is denied.—By a telegraphic error, Sir Walter Morgan was stated to have been appointed Chief Justice of the North-West Provinces. Please correct and read Sir Walter Morgan has been gazetted Chief Justice of Madras, and Mr. Robert Stuart, Chief Justice of the North-West Provinces.

Madrid, 4th: Senor Sagasta has been elected Presdent of the Congress against Senior Rever's Government candidate.

PASSENGERS ARRIVED.

Per P. and O. Str. *Delhi, Sept. 29th:*

From Southampton.—Mrs. M. Elliot; Private Stanley; Mrs. Mears; Mr. H. Reading, Mr. J. Hill; Miss Brown and native servant; Mrs, Timmard; Mrs. Herbert and child; Mrs. Blodwell, infant and native servant; Colonel Fulton; Miss Benson; Miss A. Benson; Miss A. Coombs; Mr. and Mrs. Bartleman; Mr. F. B. Thompson; Mr. Middleship; Captain and Mrs. Maiden; Ensign Neville Wyatt; Lieut. Pulleyne; Mr. Griffith; Colonel Turner, C.B., R.H.A; Mr. H. D. E. Forbes; Mr. John Jones.

From Brindisi.—Mr. and Mrs. Carr; Mr. Grant; Mr. Noonan; Mr. C. B. Lynch; Miss Carr; Mr. Parker; Mr. Rower; Mr. Baker.

From Suez.—Mr. Jattakai.

From Aden.—Mr. Bas-Kai and Wife, and 6 natives.

P. P. and O. Str. *Columbian, Oct. 5th:*

From Southampton.—Mr, and Mrs. Greaves; Mr. E. Southem; Mr. and Mrs. W. Southem; Mr. Pickford; Major and Mrs. Clarke, 2 children and servant; Mr. A. H. L. Fraser; Mr. J. S. Brown; Miss D. Windsor; Mr. E. Cox; Mr. J. C. Cox; Mrs. J. H. DeRinzy; Mr. and Mrs. Lindsay; Hassam Ally, Mahomed Joher, Ally Hassam, and three servants; Dr. Johnstone; Mrs. Loudon and daughter; Lieutenant and Mrs. James, infant and servant; Mrs. Maule and infant; Mr. and Mrs. Dangerfield and infant; Miss Greaves; Captain Bannerman; Colonel and Mrs. Lambert; Mr. and Mrs. Lambert; Mr. Richardson; Mr. H. T. Weighell; Mr. and I. L. Tait; Mr. Joseph.

From Brindisi.—Mrs. Maclean; Mr. J. W. Harris; Mr. E. P. Henderson; Colonel and Miss Gell; Mr. R. H. Abbott; Mr. Stutz; Mrs. Lowe; Mr. A. P. Young; Mr. Anderson; Mr. Yule; and Mr. Chatelaine.

PASSENGERS SAILED.

Per P. and O. Str. *Tanjore, Sept. 30th:*

For Southampton.—Mr. Ellison; Mrs. Browne and two children; Mr. J. Fraely; Mrs. Jony; Mr. J. E. B. Budd; Mr. Hackley; Captain and Mrs. Carmichael; Captain Wood; Mr. Dance; Mr. and Mrs. Hall; Major Wallace; Mr. J. O'Kineally; Mr. F. W. J. Rees.

For Brindisi.—Captain Gwyther; Mr. W. Good; Mr. and two Masters Palmlos.

For Suez.—Mr. James Windram; Mr. G. E. Nabb; Mr. E. R. Haines; Mr. E. A. Hobson.

DOMESTIC OCCURRENCES.

BIRTHS.

ANGUS—Sept. 5th, at Rothsay, Scotland, the wife of the Rev. Robert Angus, Poona, of a daughter.

WEATHERHEAD—Sept. 30th, at Malabar Hill, the wife of the Rev. T. K. Weatherhead, LL.B., of a son.

MARRIAGE.

OLDFIELD—ELPHINSTON—Sept. 30th, at Rutnagherry, by the Rev. E. N. Dickinson, Phineas Alexander Ryrie Oldfield, to Julia Mary, daughter of Alexander Elphinston, Esq., of Chewton Glen, Hampshire.

DEATHS.

ANGUS—At Rothsay, Scotland, on 26th Sept. last, Sarah Ann, the beloved wife of the Rev. Robert Angus, Free Church Mission, Poona.

SKINNER—Sept. 30, at Colaba, William Graham Skinner, Esq., of the Oriental Bank, aged 26 years.

JUDGE—Oct. 3rd, at Bulsar, Thomas Edwin, eldest son of the late Mr. James Judge, Maidstone, Kent, aged 35 years.

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